(23) Deut. XXVIII, 10.
(24) The tefillin of the arm are covered by the sleeves.
(25) I Chron. XVII, 21.
(26) Deut. XXVI, 17, 18.
(27) So the Aruch. Jastrow, however, translates חטיבה 'the only object of your love'.
(28) Deut. VI, 4.
(29) I Chron. XVII, 21.
(30) The tefillin of the head has four cases.
(31) Deut. IV, 7, 8.
(32) Ibid. XXXIII, 29.
(33) Ibid. IV, 34.
(34) Ibid. XXVI, 19.

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And all these verses are written on [the tefillin of] His arm.

Rabin son of R. Adda in the name of R. Isaac says [further]: If a man is accustomed to attend Synagogue [daily] and one day does not go, the Holy One, blessed be He, makes inquiry about him. For it is said: Who is among you that feareth the Lord, that obeyeth the voice of His servant, and now walketh in darkness and hath no light?[1] [And still] if he absented himself on account of some religious purpose, he shall have light. But if he absented himself on account of a worldly purpose, he shall have no light. Let him trust in the name of the Lord.[2] Why?[3] Because he ought to have trusted in the name of the Lord and he did not trust.

R. Johanan says: Whenever the Holy One, blessed be He, comes into a Synagogue and does not find ten persons there,[4] He becomes angry at once.[5] For it is said: Wherefore, when I came, was there no man? When I called, was there no answer?[6]

R. Helbo, in the name of R. Huna, says: Whosoever has a fixed place for his prayer has the God of Abraham as his helper. And when he dies, people will say of him: Where is the pious man,[7] where is the humble man,[8] one of the disciples of our father Abraham! — How do we know that our father Abraham had a fixed place [for his prayer]? For it is written: And Abraham got up early in the morning to the place where he had stood.[9] And 'standing' means nothing else but prayer. For it is said: Then stood up Phinehas and prayed.[10]

R. Helbo, in the name of R. Huna, says [further]: When a man leaves the Synagogue, he should not take large steps. Abaye says: This is only when one goes from the Synagogue, but when one goes to the Synagogue, it is a pious deed to run. For it is said: Let us run to know the Lord.[11] R. Zera says: At first when I saw the scholars running to the lecture on a Sabbath day, I thought that they were desecrating the Sabbath.[12] But since I have heard the saying of R. Tanhum in the name of R. Joshua b. Levi: A man should always, even on a Sabbath, run to listen to the word of Halachah, as it is said: They shall walk after the Lord, who shall roar like a lion,[13] I also run. R. Zera says: The merit of attending a lecture lies in the running. Abaye says: The merit of attending the Kallah sessions[14] lies in the crush. Raba says: The merit of repeating a tradition lies in [improving] the understanding of it. R. Papa says: The merit of attending a house of mourning lies in the silence observed. Mar Zutra says: The merit of a fast day lies in the charity dispensed. R. Shesheth says: The merit of a funeral oration lies in raising the voice.[15] R. Ashi says: The merit of attending a wedding lies in the words [of congratulation addressed to the bride and bridegroom].[16]

R. Huna says: Whosoever prays at the rear of a Synagogue is called wicked. For it is said: The wicked walk round about.[17] Abaye says: This only applies where he does not turn his face towards